

drinking in novels. Dr. Harold Pfautz read thirty novels, half of them published at the turn of the century, 1900-04, and half of them from the period 1946-50. He found much more drinking in modern writing.

Back in 1900 there were four mentions of alcohol per 100 pages of text. In the modern period, the average rose to 5.9 per 100. Hemingway's "Across the River and Into the Trees" came out during that time, which explains part of it. However, Mailer's "The Naked and the Dead" really boosted the booze index: 8.9 references for each 100 pages.

On the other hand, in the 1900-04 span, Frank Norris was a good influence. "The Pit" contains not a single reference to alcohol.

A SMALL KINDERGARTEN in Jamaica, West Indies, staggers under the name of St. Cyprian's Preparatory School. Visiting recently on a rainy day, Harold E. Wheeler noted that the children were allowed to cut and paste pictures for amusement. One cut out pictures of ice cream, another of boats, etc.

But one student cut out only pictures of Khrushchev. When asked why, he said that the Soviet premier reminded him of Santa Claus.

"The school seems to encourage individualism," Mr. Wheeler observes. "One child was wearing a snorkel and mask."

SHARPS AND FLATS: Ed Fisher's funny, sexy Macmillan novel about Roman times, "Wine, Women and Woad,"

has been translated into Italian and retitled "Vino, Veneri & Senatori." Strangely enough, the translator cleaned up the Roman orgy scene. The rest of the book is a devastating satire on American politics. That part he left alone.

►"Bird Key," reads the literature about the little island off Florida, "is the nesting place of thousands of sooty terns every spring."

►James Wilson Poultney, Associate Professor of Classics, Johns Hopkins University, wrote the entire 1962 edition of the "Encyclopaedia Britannica" from A to Z. That is, he wrote each of the twenty-six articles which appear in the Britannica on the letters of the alphabet.

►Charles Thompson says that if the United Nations folds, it will no doubt be replaced by its rival organization, located at 10th Avenue and 14th Street in New York: The World Examining Corporation.

►Ted Kennedy greeted one of those "Freedom Riders in reverse" as the man arrived in Hyannis from Little Rock. "There is freedom here," Ted told him. "You can eat in any restaurant you like and live where you please." That shows how much Ted Kennedy knows about Cape Cod.

►During the trial against "Tropic of Cancer" in Los Angeles, Walter Richards heard the radio newscaster in Burbank report on the case one day: "At the trial of the local book smeller. . . ." But then he went ahead and spoiled it by correcting himself.

—JEROME BEATTY, JR.

Chess Corner—No. 73

IS THERE such a thing as luck in chess? "No," is the offhand, emphatic reply.

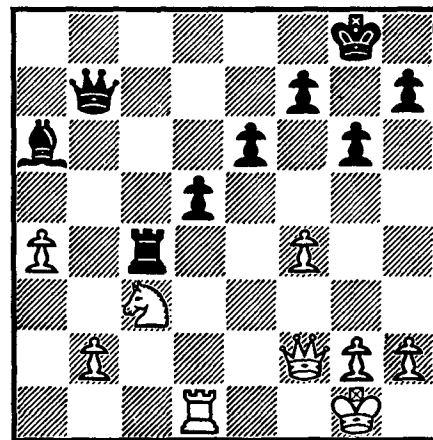
In expert tournament chess, however, luck plays its part, a minor one to be sure, yet sometimes of great import. The choice of color, for example, depends upon a toss. And it is conceded among the top echelon of chess players that White enjoys a minimal initiative.

More so is the luck of the strong! For unaccountable reasons a player often loses his head and makes absolutely inane, stupid moves only because of his adversary's reputation.

In the game depicted here, Bobby Fischer, winner of the great Stockholm Interzonal Tournament, plays against Aaron of India, who made the worst score in the event. Fischer finds no weaknesses in the "tailender's" armor. Then, suddenly, an unlucky blunder on the Indian's part finishes the game quickly.

KING'S INDIAN DEFENSE

M. Aaron White	R. Fischer Black
1 P-Q4 N-KB3	15 PxN BxP
2 P-QB4 P-KN3	16 P-QR4 P-K3
3 N-QB3 B-N2	17 0-0 Q-R5
4 P-K4 P-Q3	18 N-K2 KR-B1
5 P-B3 0-0	19 B-K3 N-B5
6 B-K3 QN-Q2	20 BxN QxB
7 Q-Q2 P-B4	21 KR-B1 Q-R3
8 KN-K2 P-QR3	22 RxRch RxR
9 N-N3 PxP	23 N-B3 B-B5
10 BxP N-K4	24 P-B4 P-Q4
11 B-K2 B-K3	25 B-Q4 BxB
12 N-Q5 P-QN4	26 QxB Q-N2
13 PxP PxP	27 Q-B2 B-R3
14 BxP NxN	28 R-Q1 R-B5



The simplest here is 29 P-KN3, and there is no clear way for Black to penetrate the position. Instead . . .

29 R-Q2?? RxN!

Resigns

For if Black's Rook is captured, White gets mated.

—AL HOROWITZ.



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THE ONE AGAINST THE MANY



By ARTHUR SCHLESINGER, JR.,
Special Assistant to the President. In New Delhi, earlier this year, Mr. Schlesinger addressed the Indian Council of World Affairs on the subject of parallels between the Indian and American experiences. This article grew out of that speech.

ONE IS often reminded in India that the United States was the first country to win national independence from European colonialism. It was also the first of the ex-colonial countries to confront the challenge of social and economic development. In both these matters—the conquest of independence and the conquest of social and economic growth—the experience of the United States and the experience of India have obvious affinities.

Every country, of course, has its distinctive development problems and must solve them according to its own traditions, capacities, and values. The American experience was unique in a number of ways. The country was blessed by notable advantages—above all, by the fact that population was scarce in relation to available resources. Despite differences among nations, however, there may still be utility in assessing diverse development experiences.

In the American case the favorable ratio between population and resources was obviously not the only factor in

American development. Had that been so, the red Indians, for whom the ratio was even more favorable, would have developed the country long before the first settlers arrived from over the seas. What mattered equally was the spirit in which these settlers approached the economic and social challenges offered by the environment. Several elements seem to me fundamental to the philosophy which facilitated the rapid social and economic development of the American continent.

One factor was the deep faith in education. The belief that investment in people is the most essential way for a society to devote its resources existed from the earliest days of the American colonies. It arose originally from a philosophical rather than an economic commitment—from a faith in the dignity of man and from the resulting belief that it is the responsibility of society to offer man the opportunity to develop his highest potentialities. But, at the same time, it also helped produce the conditions essential to successful modernization.

Modern industrial society must be above all a literate society. Economic historians attribute two-thirds of the growth in American output over the centuries of American development to increases in productivity. And increases in productivity, of course, come directly from the size of the national investment in education and in research. Ambassador Galbraith rightly said recently that “a dollar or a rupee invested in the intellectual improvement of human beings will regularly bring a great-

er increase in national income than a dollar or a rupee devoted to railways, dams, machine tools, or other tangible capital goods.” These words accurately describe the American national experience.

Another factor in the process of American development has been the commitment to self-government and representative institutions. We have found no better way than democracy to develop man’s talents and release his energies. A related factor has been the conviction of the importance of personal freedom and personal initiative—the feeling that the individual is the source of creativity. Another has been the understanding of the role of co-operative activity, public as well as voluntary.

But fundamental to all of these, and perhaps the single most important explanation of the comparative speed of American development, has been the national rejection of dogmatic preconceptions about the nature of the social and economic order. America has had the good fortune not to be an ideological society.

By ideology I mean a body of systematic and rigid dogma by which people seek to understand the world—and to preserve or transform it. The conflict between ideology and empiricism has, of course, been old in human history. In the record of this conflict, ideology has attracted some of the strongest intelligences mankind has produced—those whom Sir Isaiah Berlin, reviving the gnomish saying of Archilochus, termed the “hedgehogs,”